

*Dr & Mrs Burgep
with the respects of
L. Farrar*

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DR. WOODS'S SERMON

AT THE

Funeral of Mrs. Farrar.

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THE HEAVEN OF CHRISTIANS.

A

S E R M O N

DELIVERED AT THE

FUNERAL OF MRS. PHEBE FARRAR,

WIFE OF

SAMUEL FARRAR, ESQ.

ANDOVER, MASS.


JAN. 26, 1848.

BY

LEONARD WOODS, D. D.

ANDOVER:

PRINTED BY WILLIAM H. WARDWELL.
1848.



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S E R M O N .

JOHN 17: 24.

FATHER, I WILL THAT THEY ALSO WHOM THOU HAST GIVEN ME,
BE WITH ME WHERE I AM.

IT has been the general opinion of mankind, that when the virtuous and good leave the present world, they go to a state of higher and more enduring enjoyment. The powers and sensibilities which are necessary to a moral, accountable agency, still exist in fallen man, even where the light of the gospel has not shone, and these, together with what is found of a traditionary revelation, have, in different parts of the heathen world, suggested more or less distinctly, the idea of a future retribution, and of a happiness to be hereafter enjoyed by the good. But as to the *nature* of that happiness there has been a variety of conceptions. It has been common for men everywhere to paint to themselves a heaven corresponding with their governing propensities. The covetous, the ambitious, the sensual, and all other classes aspire after a happiness suited to gratify their predominant desires. Christians do the same. The heaven to which they aspire is a hea-

ven suited to their rectified nature. And as they are enlightened and purified by the Spirit of God, they entertain ideas of future happiness which are rational and true. Even if they had less particular instruction than the Scriptures give in regard to the kind of happiness to be enjoyed—if they only knew the Lord Jesus Christ—if they only loved the unseen Saviour—and were only informed that they are hereafter to enjoy a complete and satisfying felicity, they would, I think, have an apprehension of the nature of that felicity, which would be conformed to truth. Their own illuminated understanding and sanctified heart would make a representation of heaven which would be in accordance with the teachings of inspiration. What could they regard as complete happiness, but to enjoy that Saviour whom they supremely love? “When we leave this earthly state,” they would say,—“let us go to him who loved us and died for us. Let us *be with Jesus*. This is all our salvation and all our desire.”—Exactly like this was the idea of the apostle Paul. He speaks of a desire to depart, and *to be with Christ*. Again, he speaks of being absent from the body and *present with the Lord*. And again, of *seeing Christ face to face*. This was evidently his prevailing sentiment. And this was also the sentiment of John, who represents heaven as a place where believers will *see Christ as he is*. And we have the most perfect and delightful expression of this idea from Christ himself, in the words I have chosen for my

text. "Father, I will that they also whom thou hast given me, *be with me where I am.*" This is the most specific and the most comprehensive description of the state of the blessed, which we find in the word of God. The apostles, and doubtless all Christians who were taught by them, dwelt familiarly upon this view of the subject. This was the habit of their minds. And so it is with all those who have received their ideas of heaven from the sacred writers, and have imbibed the spirit of our holy religion. *To be with Christ is the heaven of Christians.* It is their chosen heaven. It is all the heaven they desire. It comprises everything that is necessary to constitute the perfection of celestial happiness.

But it is natural to inquire, what there is in *being with Christ*, which entitles it to be regarded in this light. What good will Christians find in the presence of their Saviour, which will so perfectly satisfy their desires, and make it heaven to their souls? It will be my object, on the present occasion, to answer this inquiry, and to disclose to you, as far as I can, the riches of the glory of the inheritance which believers will enjoy in the presence of Christ. And methinks it will impart a peculiar interest to a subject which is always so important, to consider, that a beloved Christian friend who was so recently with us in this house of prayer and in our social circle, has just gone from us to enjoy, as we doubt not, the happiness of being *present with the Lord*. And while we are contemplating the blessedness of be-

ing with Christ in heaven, it will be delightful to think, that we are contemplating the very blessedness which fills the soul of our departed sister at this very hour, in which we are performing these solemn funeral rites.

Now I know not in what way I can better accomplish my object, than by inquiring particularly, what sanctified persons desire as their supreme good—what it is that will make them completely happy—and showing that all this will be secured to them *in the presence of Christ*.

In the *first* place, Christians in the presence of Christ, have *an object before them possessed of all possible excellences—an object suited to employ and gratify all their intellectual and moral faculties, and to fill the capacities of their souls*.

How happy must believers in heaven be, to see in their Saviour the highest perfection of *human* nature. They were not long since conversant with that nature in themselves and others, in a fallen, degraded state, robbed of its proper excellence, and displaying itself in numberless forms of vileness and hatefulness. But now when they look upon Jesus, their elder brother, they see what humanity is capable of. They gaze with inexpressible pleasure, upon the exalted *manhood* of Jesus. And they delight in it the more, because they themselves are human, and they behold in him the exact standard to which they are to be conformed. He was always without sin,—holy, harmless, undefiled. But while on earth, his

character was little known. Even his disciples had but an imperfect discernment of it. On the mount of transfiguration the veil was indeed for a short time removed, and the brightness of his excellence shone forth in the eyes of the three favored apostles. But *now* his glory shines perpetually. And the saints love to behold it, and in the light of his glorified humanity they love to forget all that was low and weak and faulty in their fellow Christians and in themselves, and to fix their eyes upon one in their own nature, adorned with the perfection of beauty. This excellence and loveliness of Christ's human nature must be peculiarly attractive to the saints, and must bring them into a state of nearness to him, and fellowship with him, far above what they could otherwise enjoy.

But we are not to stop here. Christ the object presented before the eyes of believers in heaven, is possessed not only of *human*, but of *divine* excellence. And upon that divine excellence they will most devoutly contemplate. And in their contemplations their intellectual capacities will be constantly enlarged, and be constantly attaining to higher and higher degrees of knowledge. On earth they saw through a glass darkly. But now their knowledge of the divine glory of Christ is clear and certain, and is always perfect according to the measure of their understanding. But he will be continually unfolding new glories, and they, with an intensity of thought of which no one on earth is

capable, will behold those unfolding glories; in consequence of which their knowledge of his character will be more and more extensive—always perfect, and always becoming more perfect. Should they ever come to a stop in their growth, and find that no farther advance in intellectual acquirements could be made, it would disappoint their hope, and chill their joy. But no danger of this. Let their capacities enlarge, and let their knowledge grow, till they rise so high, that the highest angel would be but a child before them; still there would be an infinite height and depth, upon which they might employ their minds millions of ages, and after all approach no nearer to a full comprehension of the lofty theme. Here is the intellectual blessedness of the saints above—their ever active understanding constantly and successfully reaching towards the heights and prying into the depths of the perfection of the GOD-MAN MEDIATOR, knowing more and more of this most excellent of beings, and knowing at every step that there is boundless excellence beyond, which will call forth the most earnest and happy efforts of their minds through the endless ages of their own immortality, and the immortality of their incomprehensible Redeemer.

But the saints have a *moral* nature also—they have a *heart*. And the *heart* inclines to *love*. And it must have an object of love—a suitable object—an object of supreme love, and of complacent love. The heart pants after such an object; and, left

without it, would be desolate and wretched. See how this want is supplied to believers in the presence of Christ. In this world they begin to love him, though they see him not, and though they have but a feeble conception of his excellence. But Oh! what an object of affection will he be to them, when visibly clothed with the brightness of human and divine excellence in the world of light! *Love* feasts itself upon *loveliness*. Loveliness satisfies it. Perfect loveliness satisfies it perfectly. That perfect loveliness they behold in the person of Jesus. And it is not only perfect, but unbounded loveliness. The creation around us exhibits unnumbered objects, beautiful and excellent in a high degree. And in sanctified men and holy angels we see various forms of *moral* beauty and excellence, eliciting our admiration and love, and contributing to our enjoyment. But take the most illustrious forms of moral beauty and loveliness in heaven and earth—take all the beauty in God's vast universe, and let it be concentrated in one lovely, glorious person—the lustre of his character outshining the sun in the firmament—and what would that splendor of excellence, never seen before in any creature of God—what would it all be, to the exceeding beauty and loveliness which the eyes of the saints will forever behold in the person of the Lord Jesus Christ, the king of glory! Let their hearts then swell with strong emotions of love, and let the emotions rise higher and higher. Their happiness will increase

with the increase of their love, because the object is not only free from all blemish—[to say this is a small thing]—but it is invested with incomprehensible, unbounded excellence, so that their love may grow forever, and yet never equal the infinite worthiness of the object; and, I am almost impelled to say, they will covet moral faculties which are infinite, that they may love their Saviour as much as he deserves.

Thus far we find it must be happiness indeed for Christians to be with Jesus—happiness to their intellectual faculties, which have so sublime and glorious an object, and which are so nobly employed—and happiness to their purified hearts, which pour forth their unchecked, growing love towards him whom they see to be infinitely lovely.

Secondly. Believers are happy in the presence of Christ, because they see him to be *so highly honored and glorified*. On earth their hearts were frequently grieved and agonized, that their Saviour, who was worthy of universal honor and praise, was despised and rejected of men, and his name covered with infamy. But how will they rejoice to see that he is now exalted, and has a name which is above every name! What sacred gladness will fill their souls, to see every knee bow to him, and all the heavenly hosts prostrate before him! What music to their ears, to hear the holy creation breaking forth in anthems of praise, saying, “Honor and glory and thanksgiving and blessing and praise be unto him

that sitteth on the throne, and unto the Lamb.” “Ah!” they will say, “this is not like that world below, where our Lord was thought to have no beauty or comeliness, and where his precious name was so generally trampled under foot. Happy are our eyes, that see him, where we would have him, on the throne of his glory! Happy are our ears, that hear this celestial music—these anthems of praise from thousands of thousands of angels and saints, to him who was dead, but is alive again, and liveth and reigneth forevermore!” The hearts of his redeemed people will all beat, and their voices sound forth, in union with the songs of heaven. They will exult and boast themselves in the glory of their king. Thus is fulfilled the benevolent prayer of Jesus, that his disciples might “be with him, and *behold his glory.*”

Thirdly. It will be heaven to the saints to be in the presence of Christ, because they will see him to be *perfectly blessed*. Do you think they could be happy, if the Being whom they supremely love, were unhappy? Would it not detract from their happiness, if their Saviour should, in any way, fall short of a blessedness equal to his boundless desires—if there should be any, even the least pain or suffering mingled with his divine or his human blessedness? Does not benevolence in every case—does not the benevolence of Christians, in this case particularly, demand the happiness of him who is the chief object of their love? My hearers well

know that it is the very nature of finite benevolence, to be a partaker of the sorrows as well as the joys of others. Benevolence rejoices with them that rejoice, and weeps with them that weep. But in the presence of Jesus they have no occasion for weeping. They do indeed remember that, while on earth, he was a man of sorrows and acquainted with grief—that his visit here was for the very purpose of suffering—and that when the burden of our guilt was laid upon him in the closing scene of his life, his “soul was exceedingly sorrowful, even unto death.” And who that truly loved him then, could be perfectly joyful and happy to see him in such distress as that which he endured in the garden and on the cross? But his sorrows are ended. He dies no more, and he suffers no more. On the cross he finished the work of atonement. The propitiation is accomplished. He is to be made a curse for us no more, because he has nothing more to do to redeem us from the curse of the law. He does not forget the sorrows he once felt—the scourging and the scorn, the nails and the thirst, the long agony, the forsaking of his God, and the last loud cry of distress. But he rejoices that these are all past, and that the sure result of them is experienced by his people in their eternal salvation. The Son of God is blessed in himself—and blessed in communion with his Father—blessed in all his works—blessed to behold the happiness of angels, principalities and powers—blessed especially to see his redeemed church

washed from their sins, delivered from all their tribulations and sorrows, and made perfectly happy in the enjoyment of his fulness. His blessedness is a benevolent and holy blessedness, and will be in proportion to the benevolence and holiness of his character. In view of this immutable and immeasurable blessedness of Christ, the souls of those who love him will rejoice with joy unspeakable and full of glory.

But *fourthly*, the saints above are *social beings*; and what is there in the presence of Christ in heaven to gratify their *social nature*? I am happy to say, first of all, they have the society of *Jesus himself*; and this is better to them than the society of all created beings. Should they be separated from their dearest friends—should no saint or angel be near them, and Christ only be present with them, they would have a fulness of joy in him alone. The presence, the converse of that one Friend, that Saviour and Brother, would be heaven to their souls, though all other beings should be blotted out from their remembrance.

But it is not so with the saints above. For no man can count up the holy, happy beings who are with them in the presence of Christ! A multitude which no man can number, possessing their own nature, delivered from the same depths of sin and misery, owing their blissful state to the same redeeming mercy—an innumerable multitude of such happy beings—their fellow Christians, their brothers

and their sisters, are there with them in the presence of their common Lord. And who can tell what sweet intercourse they will have with that holy company, especially with those with whom they were nearly associated on earth! With what deep and lively emotions will they speak to each other of the events of their earthly life! How will they recall the scenes through which they passed together; the trials they encountered; the temptations and sins and dangers from which they were delivered; the errors which have been corrected; the evil tempers which have been subdued; the spiritual enemies—the roaring lion, the subtle serpent, and the ravenous wolf, that have been overcome; the mysteries of providence which have been unravelled; the wonders of divine forbearance and grace which they experienced together during their unprofitable life! How will they look at each other, rejoicing that they are *all there—safe in the heavenly Paradise*, and full of delight and astonishment at the change which they see in themselves and in one another; change from the vileness of sin to the beauties of holiness; change from ignorance and error to the clear knowledge of truth, from weakness and suffering to strength and joy, their complaints all turned to thanksgiving and praise! “Are *we* the persons,” they may say among themselves, “are *we* the very persons, that were once travelling the broad way to death, and afterwards, those feeble Christians, often backsliding, often in the dark, mourning

over the treachery and corruption of our hearts, reaching after perfection but never attaining to it? Glory to him who has rescued us from all those evils, and brought us to this blissful place, and clothed us in these white garments! Glory to Christ, our Redeemer, who has enriched us with his unsearchable riches, and given us the power and the right to say, *All things are ours.*" My brethren, the best society on earth, the purest pleasures of Christian friendship and intercourse here below, though so exceedingly precious, are not worthy to be compared with the pleasures of that more near and more endearing friendship and intercourse, which is the lot of the happy family of believers in the presence of Christ.

Fifthly. Christians are *active* beings; and *what is there in the presence of Christ, that can call their active powers into a pleasurable exercise?*

We are taught in Scripture, that Christians in the world above rest from their wearisome labors and trials on earth, and repose quietly in the love and enjoyment of their Saviour. But Scripture leaves no room to doubt, that they have employments suited to all their active powers, although those powers are so superior in vigor to what they ever were on earth. Cordial obedience to the will of Christ and constant activity in his service, is perfect *rest* to the saints above, because all hinderances to easy, pleasant action—all clogs, all weakness and sickness, all deadness and heaviness are gone, and

they are as the angels in heaven, who, for their readiness and swiftness to obey, are likened to the wind and the lightning.

The Lord Jesus Christ has a *mighty* empire, and its inhabitants who are ten thousand times more in number than this world could contain, all depend on the free goodness of their Sovereign, and are to be made happy and to be continued in their happy state by the constant exercise of his power and benevolence. But while he is, and will forever be seen to be, *all in all*, he makes use of his angels and saints as instruments of his benevolence. He communicates blessings to his kingdom through the agency of his servants. And no one can describe the variety, the extent, or the magnitude of the works which they will be called to accomplish in different parts of the wide universe. In these works they most cheerfully engage, because their *pious* hearts love to obey their righteous Lord, and their *benevolent* hearts love to do good to rational, immortal beings, wherever found. They love their neighbors as themselves. And they love a neighboring *world* as they love their own. And in the high station they will then occupy, all worlds will appear to them to be what they really are, *one neighborhood*, one great, happy fraternity, to whose welfare they are to minister. It seems to me that the saints in heaven will be as much more active than they ever were in this world, as they are more holy, and more benevolent, and endued with higher

powers. They will be full of action, because they will be full of love. They will no more cease to be active, than they will cease to be holy—they will no more cease to be active, than they will cease to love Christ and his obedient kingdom. They will be active forever, because the Son of God will be active forever, and it is his appointment that they should be co-workers with him in accomplishing his benevolent designs. In occupying the place he assigns to them, and doing his will, they will show their love and gratitude to him, and will convey rich blessings continually from him to all parts of his moral empire. And this benevolent, useful service will be to them a perpetual source of the purest enjoyment.

The sum of what I have to say on this point is, that when Christians go to be where Jesus is, they will bear his likeness; and as he is unceasingly engaged in doing good—as he constantly exercises his infinite power and wisdom and love in bestowing the richest blessings upon his vast kingdom; so those who are admitted into his presence will constantly, without weariness, and with heartfelt delight, exercise all the powers and faculties which they receive from him, in accomplishing the same benevolent object, feeling it to be a high privilege and honor to be permitted and required thus to cooperate with him, and to imitate, in their humble measure, his ever active goodness.

But if the saints are employed in works of benevolence in various and distant parts of the creation,

you may ask, how they can at the same time *be in the presence of Christ*? But, my dear friends, is the presence of Christ confined to a little spot? He is *really* present everywhere, sustaining and governing the universe. But he is *especially* present with his servants. Wherever they are, he can reveal himself to them in all the gloriousness of his perfections. While they are doing his will in the most distant regions of his vast empire, he can give them the happiness to see him face to face, and to enjoy communion with him. Even in this lower state of being, do not faithful Christians enjoy nearness to their Lord in every part of the earth? Are they barred from his gracious presence, because they are in Turkey, or India, or China, in the dark regions of Africa, or in the wilds of America? What think you of the precious promise of Christ, that he will be with his disciples, whenever and wherever they call upon him? And what think you of their united testimony, that his promise has been fulfilled, and that they have in truth enjoyed his spiritual presence, and seen his glory, in devout meditation and prayer, and at the sacramental table, and while engaged in arduous, self-denying duties, and enduring severe afflictions? And in that higher and more spiritual world, where all that is carnal and earthly is done away, and where the Sun of Righteousness continually shines forth, making every part luminous with the beams of his brightness—in that world cannot the *noon-day Sun* be *everywhere* seen? Can-

not the Lord of heaven enlighten the eyes of his devoted servants, wherever they are, and show them his glory, and show them that he is near to them and they near to him, and speak to them words of kindness and encouragement, and hear the expressions of love and desire which their lips or their hearts utter? My brethren, the Lord Jesus is spiritually and graciously present throughout the holy universe—present to illuminate the souls of his servants—present to sustain and comfort them, and to hold familiar converse with them; so that in every place they are really nearer to him, than the beloved disciple was, when he leaned upon his bosom. Dismiss then every narrow, carnal idea; and know for a certainty, that the saints above are always *with Jesus where he is*—that whatever they do and wherever they go, they are never deprived of his presence, that he never hides his face from them, and that what he prayed for is now perfectly fulfilled,—“*he in them, and they in him.*” This is the presence, the glorious presence of Christ, which they desire, and which is life and peace to their souls.

I have only one point more. Christians earnestly desire their *own perfect holiness; and what is there in the presence of Christ that will contribute to this?*

The apostle John gives the answer,—“*we shall be like him, for we shall see him as he is.*” The apostle Paul brings the same principle into view: “Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory.”

There is a way of beholding the glory of the Lord, which, even in this life, has a transforming influence. This takes place when God shines in the hearts of his people, and gives them spiritual sight, enabling them to know the things of the Spirit as they are spiritually discerned. Then they see the true excellence and glory of Christ; and seeing, love; and loving, imitate. This is God's method. The souls of believers look stedfastly at the spotless purity of Christ, and they are purified; at the resplendent holiness of Christ, and they are made holy. The transforming process begins in this world, and would be advanced far more rapidly than it is, if believers would make more of this one simple, gospel means, that is, fixing their eyes earnestly and directly upon him who is their chosen Saviour, and beholding steadily the combination of unparalleled beauties and excellences which his character displays. Those who abound most in this exercise, attain to the greatest resemblance of Christ. When Christians enter on their heavenly state, and are received into the presence of Christ, they are already free from the pollution of sin, and in heart conformed to the image of Christ. But this principle of holiness, already wrought in them by the Spirit of God, must be preserved, quickened and developed, and made active in all the ways of love and obedience—active in a higher degree and to nobler purposes. And this is effected in the presence of Christ. “They will be *like* him, *for* they shall see him as

he is." They will be completely like him. No unlikeness will remain. If they saw any sin in themselves, any the least spot of moral defilement, they would be filled with shame and self-loathing, and would be dismayed to see the eyes of their holy Saviour upon them. But sin can find no admittance into that world of purity. There can be no darkness in that world of light. The glorious holiness of Christ will be like the clear light of the sun, which effectually diffuses itself, and instantly illuminates whatever is within its reach. The holiness of Christ is clear and bright—it is light itself, and in it is "no darkness at all." And this holy light is diffusive—diffusive of its own splendor. It pours light into the souls of all the just, and that light is holiness. Their perfect, ever enduring holiness is, I may say, the unchangeable and inexhaustible holiness and grace of Christ himself, freely communicated to them, while they admiringly gaze upon it in him, and then in themselves. They are "comely through the comeliness which he puts upon them."

I hope, my Christian friends, I have not detained your thoughts too long upon this pleasant theme. My object has been to impress it deeply and permanently upon your hearts, that in the presence of Christ is fulness of joy—that at his right hand are pleasures forevermore. I have wished it to be believed and felt by all, that when Christ prayed that his disciples might be *with him where he is*, he show-

ed the kindness of his heart, and asked for that which is the greatest possible good; that being *present with the Lord* is heaven indeed to holy souls—a heaven which will most delightfully employ all their active powers, and fill them with pure and ever increasing enjoyment—not leaving one desire unsatisfied, or one want unsupplied. And the end which I aim at in all this is, that strong desires after heaven may be kindled in your breasts; that you may habitually long and pant after the blessedness of those who are *absent from the body and present with the Lord*, and may be awakened to the utmost diligence in preparing for that consummation of your joy.

The mournful event which has called us together, suggested the subject of this discourse. And my particular acquaintance with the religious views of our departed friend, and of other exemplary Christians, has suggested the train of remarks which I have made on this occasion.

A particular delineation of the life and character of the amiable and pious woman, who has been removed from this church and from our domestic and social circle, is not to be expected on this occasion. Her numerous relatives and friends need no assistance from me in forming a just estimate of her intellectual and moral worth. And if I should begin to tell you just what I think of the leading attributes of her character, as exhibited in the various relations

and conditions of life which she filled, I should at once be admonished and checked by what I know of her decided aversion to all high encomiums upon the living or the dead. I shall not undertake even a sketch of the historical events of her long life, how pleasant soever such an undertaking might be to me; nor shall I relate any of the multitude of striking expressions which I heard from her lips indicative of her intelligence and her pious feelings. All I shall do will be to touch briefly upon what pertained to her religious character.

The religion of our beloved friend, MRS. FARRAR, was marked with uniform seriousness and earnestness. But it had nothing enthusiastic or rapturous. Her understanding was too enlightened and discriminating to lead to this, or to admit of it. She possessed a calm, well balanced and peaceful state of mind, free from fervid excitements and extraordinary ardors. Her hope of heaven, though sometimes clear and joyous, and not often interrupted, was for the most part a trembling hope, and was occasionally clouded, and mingled with doubts and fears. This fact I found to arise from her habitually and strictly searching her own heart, and from her clear discernment of indwelling sin. By comparing herself with the holy requirements of God's perfect law, she discovered many evils in herself which no human eye could see, and which often kept her from those higher consolations, to which her uniformly pious character seemed to give her a

title. It was with her, as it has generally been with eminent saints, that her best enjoyments were *objective*, rather than *subjective*; that is, she derived her purest and most satisfying pleasures, not from reflecting on the state of her own heart, or the actions of her life, but from the view she had of the excellence and grace of that Saviour in whom she believed, and of the distinguishing doctrines of his gospel. While she contemplated these divine objects, she experienced joys which were truly Christian, and which her consciousness of imperfection and demerit could not take away.

Her conceptions of the nature and the truths of religion were derived from the word of God, and were consonant to the views of her excellent grandfather, Jonathan Edwards, who has been the boast of our country, and whom Dr. Chalmers styled, *the Prince of Divines*. It was no small privilege to be a descendant of such an eminent Christian and divine; and it was a great happiness that she early imbibed the sentiments and the spirit which pervade his writings, and which adorned his useful life. And it was very manifest, that those precious truths which she had deliberately adopted and zealously maintained, and which had been the ground of her hope and comfort for so long a time, shed a cheering light upon her during the last days and hours of her mortal life. Repeating or partly repeating to her select passages of Scripture, or referring to the abounding mercy of Christ, or to any gospel truth, would

instantly withdraw her mind from the agitations of extreme distress, and from occasional incoherence and wandering in her thoughts and expressions, and impart light and life to her soul, struggling with the pains of dissolution, and hastening to her happy home in the heavens.

But I have a special purpose in view in these closing observations. It has, I trust, been made to appear, that the heaven of Christians is, *to be with Christ*. Now it is evident to me—and I am sure all the relatives and friends of MRS. FARRAR have the distinct impression—that she had, in every important respect, a *fitness for just such a heaven as this*. I mean to say, the habits of her mind and her religious character were such, as to prepare her to be *happy in the presence of Christ*.

This preparation in a general view, consisted in *love to the Saviour*. This is one of the shortest and plainest representations of true Christian piety. Here there is nothing complex, nothing obscure. To *love Jesus*, is to be a Christian, and an heir of heaven. Now there is clear evidence that our departed friend had the love of Christ in her heart—though she was often conscious of its feebleness and its coldness. And if she loved Christ, she must find it *heaven to be with him where he is*; for love, particularly that which rises to supremacy in the soul, cannot but be happy in being near the beloved object.

Our friend aspired after *knowledge*; particularly the knowledge of *Christ and the things of his king-*

dom. And how happy must such a one be in the presence of Christ, *the light and glory of heaven*, where her mind will see clearly and perfectly what it began to see and was earnestly reaching after here below, and will be forever acquiring clearer and clearer knowledge of that which is most worthy to be known, and which she most desired to know. How indescribably happy must she be, to behold the unveiled beauties of him, "whom having not seen," she loved, and whom she most sincerely desired to love more—and whom she *now* loves with pure, unmixed, strong affection—loves just as the law requires, "with all the heart and soul and mind and strength"—loving and being loved, and this without fear of change, and with a perfect certainty of its continuing forever.

Our departed friend was evidently gratified with whatever contributed to the honor of Christ. She was glad to hear those around her express high and honorable views of his character; she delighted to do what she could to honor him herself. This desire that Christ might be honored, prepared her to rejoice with exceeding joy in beholding his exaltation and glory in the world above, and in hearing the anthems of praise which are loudly and harmoniously sung to him by the great multitude of the heavenly hosts—in which she herself bears a part. May we not imagine her to be saying, "now is my soul satisfied and filled with joy, to see Jesus at length exalted and glorified according to his wor-

thiness, and to see him enjoying a blessedness pure, sublime, unmixed, boundless, and without end."

The religion of our departed sister was remarkably *social*. She had a peculiarly ardent and constant affection for her pious friends; and she loved all who showed themselves followers of Christ. This benevolent affection was uniformly acted out in the various conditions which divine providence allotted to her. I cannot speak of the multitudes who enjoyed the friendship of MRS. FARRAR, and who will remember, as long as memory lasts, that free and generous hospitality which formed so conspicuous a trait in her domestic character. This sanctified affection, which bore such precious fruits on earth, prepared her to enter, with joy which cannot be told, into the society of heaven; prepared her for a happy meeting with the many Christian friends, who had gone before her to the presence of their Saviour and hers. What unutterable pleasure must she experience in such a lovely, peaceful, holy society—waiting a little while for other beloved Christians to come and fill up the happy family of Christ.

While here below, MRS. FARRAR began to be active in the service of Christ, and took great pleasure in the efforts she was able to make to promote the cause of truth, and the welfare of immortal souls. I speak of this as a preparation for the employments of heaven. Carrying the same habit of mind, im-

proved and perfected, into the upper world, she would be swift to do the will of the Lord, and exceedingly happy in her obedience.

And finally, it was her disposition to mourn and be humbled on account of the weakness of her faith and love, and her manifold imperfections, and to aspire after more holiness—more likeness to Christ. She hungered and thirsted for righteousness. This prepared her to be admitted into the presence of her Lord, where she is like him, because she sees him as he is—where she beholds his glory and is changed into the same image from glory to glory.

And now may the Lord be graciously present with these mourning friends, the bereaved husband and children, and other relatives. You sorrow not as those who have no hope and no comfort. For henceforth you are to think of her who is taken from you, as absent from the body, and *present with the Lord*. She has reached her home. She rests in the bosom of her God and Saviour. She has, we trust, obtained all and more than all that her heart even desired or conceived.

You will not forget, my friends, that you have been highly favored of God in being blessed with *such a partner, such a mother, such a friend*—and in being blessed with her so long. How grateful should you be for this inestimable favor! And how heartily should you thank a merciful God, for what he was pleased to do for that dear friend of yours, who

is here no more ; for calling her early in life, as we trust he did, with a holy calling, according to his purpose and grace ; for giving her such a measure of piety and peace ; for sustaining her under her trials, and helping her in her spiritual warfare, for so many years, and making her the instrument of so much temporal and eternal good to those connected with her. Let your mourning be sanctified by the mingling in of fervent thanks and praises to the God of all grace and comfort.

And now, ye mourners, and all Christian friends in this assembly, ponder well the present subject and the present occasion. *God is speaking to you.* Open your ears to hear. “*Arise,*” he says, “*for this is not your rest.*” If you love Christ and enjoy his presence, you have now a foretaste of heaven. But heaven is not here. Your portion is above. Jesus said to his disciples, “In my Father’s house are many mansions—I go to prepare a place for you ; and if I go to prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also.” He says the same to you. Think more then of the place prepared for you above. Look not at the things which are seen, but at the things which are not seen. Dwell in devout and joyful meditations upon your inheritance in the heavens—upon the blessedness of being *with Jesus*. Let nothing draw off your thoughts from your rest in heaven. Let nothing turn your feet aside from the way that leads to the happy mansions.

Follow in the footsteps of the flock. Be daily looking for the coming of the Lord. He says, *behold, I come quickly*. Lift up your heads with joy, for your redemption draweth nigh. Your time to die is near at hand; and death to believers is the gate of Paradise. When you are absent from the body, you will be present with the Lord. Away then with all vain pursuits and distracting cares. What have you to do with pleasures or with sorrows, which are but for a moment? What have you to do with any earthly object, which would bar out Christ and heaven from your minds. Awake, Christian, for behold the Bridegroom cometh. Trim your lamp, and go forth to meet him. Awake, heir of heaven—arise—put your house in order—and put your *heart* in order; for verily I say unto you, *to-morrow* you shall be with Christ in Paradise.

MRS. PHEBE FARRAR was daughter of Hon. Timothy Edwards, and was born in Elizabethtown, New Jersey, November 4, 1768. Her first husband was Rev. Asahel Hooker, for many years the minister of Goshen, Conn.; and afterwards of Norwich, Conn., where he died April 19, 1813. Her children by this marriage were Rev. Edward W. Hooker, D. D., Professor in the Theological Institute in East Windsor, Conn.; Mrs. Mary H. Cornelius, relict of Rev. Elias Cornelius, D. D.; and Mrs. Elizabeth R. H. Peck, wife of Rev. Solomon Peck. She was married to Samuel Farrar, Esq., October 30, 1814; died January 22, 1848, in the eightieth year of her age.

